



# EPISCOPAL NEWS SERVICE

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# news digest

95040D

## **House of Bishops presses search for way to live together despite disagreements**

(ENS) For the fourth time since a contentious House of Bishops meeting at the 1991 General Convention threatened their collegiality, the bishops of the Episcopal Church slipped away to the mountains of North Carolina, exchanged vestments for comfortable clothes, and wrestled with what it means to live together in community in the face of continuing disagreements.

The meeting assumed a special urgency in the wake of several recent developments that have deeply shaken the church--the suicide of Bishop David Johnson of Massachusetts and the subsequent revelation that he had been involved in extra-marital relationships; a campaign by conservative bishops against those who are ordaining non-celibate homosexuals; and revelations that former treasurer Ellen Cooke might be guilty of serious misuse of church funds.

"We arrived in anxiety, we lived together in honesty, and we emerged in community," said Bishop Steven Charleston of Alaska in summarizing how the bishops dealt with what appeared to be a threatening and divisive agenda.

Introducing a session to discuss the presentment by 10 bishops against Bishop Walter Righter for ordaining a gay man living in a relationship in the Diocese of Newark, Presiding Bishop Edmond L. Browning said that, while "differences of opinion, discord, divisions are inevitable in a church such as ours . . . this presentment is not the way to go deeper into the truths of one another." Regardless of its merits, its worth, and what might or might not be found by invoking the legal process," he said, "this presentment will not solve anything" but instead "can only disrupt us from the path we are on."

Drawing on the strength developed over the years in the small groups, a committee developed a new covenant that was embraced by nearly all the

bishops. It simply stated that while the church continues to work on sexuality issues, the bishops pledge themselves to follow a new consultative procedure when they are considering the ordination of a non-celibate homosexual or the filing of a presentment. Bishop Charles Duvall of Central Gulf Coast said that the bishops were looking for a pattern or approach that was not legalistic. "We are still of two minds about issues--but more and more of one heart."

"We have a stronger sense of the center," contended Bishop Frank Griswold of Chicago. He is convinced that the house has, instead of being buffeted by the extremes, "a solid perspective, broad and respectful, one that can live with ambiguity and tension." He said that, for him, "it is refreshing to stand in that classically Anglican position."

95041D

## **Fast in Seattle cathedral focuses attention on same-sex unions**

(ENS) Two men, whose plan for a service to bless their union was blocked, conducted a 10-day fast in a chapel of St. Mark's Cathedral in Seattle to protest what they called the Episcopal Church's injustice to homosexuals. The fast, which concluded March 8, coincided with the House of Bishops meeting at Kanuga Conference Center near Hendersonville, North Carolina.

Bishop Vincent Warner of the Diocese of Olympia forbade the December service that would have blessed the union of James A. Black, M.D., and Thomas W. Monnahan, both members of the cathedral congregation. While citing his own support for their cause, Warner said that he could not permit the service until the church as a whole arrives at a consensus on the issue.

"This is not about Thom and Jim. It's about the lesbian and gay community as a whole," said Black in an interview near the end of the water-only fast. He said that the two undertook the fast "with no expectations," recognizing that the bishops' meeting was not a legislative session that could change church policy. He added that they still hoped that the bishops would find a way to grant each other "some wiggle room" in which congregations supportive of same-sex unions could choose to bless them.

They also hoped that the highly publicized event would raise consciousness about the place of homosexuals in the church, he said.

95042D

## **Team of church leaders examines 'total ministry' in Diocese of Nevada**

(ENS) Talk with almost any Episcopalian in Nevada and you'll hear the phrases "ministry development" and "total ministry" time and again.

It's on almost everyone's lips because this diocese continues to thrive with its particular brand of ministry--one that depends upon clergy and laity working as a team in each of its 32 parishes. Nevada's story is of a young church struggling to keep abreast of high demands in a state whose population has grown from 650,000 seven years ago to 1.1 million people today.

It's a concept of ministry that is being considered by some other Episcopal dioceses, as well as by dioceses in Canada, Australia, New Zealand and Africa, all of which have sent representatives to visit Nevada in recent years.

Presiding Bishop Edmond L. Browning, who was accompanied by House of Deputies president Pamela Chinnis, senior executive for program Diane Porter and consultant Barry Menuez on a recent visit to Nevada, told the diocese's leaders he wants the national church to reclaim its role as a partner with dioceses and parishes that it is called to serve. "We have come to listen and hear what is [being done] in the diocese," said Browning.

Nevada was the first of four visitations that will take the national church's leaders to the dioceses of Mississippi and Connecticut in April and Olympia (Washington) in June.

95043D

## **Mexico convenes first synod, elects primate**

(ENS) In a "bold act of faith," the Anglican Church of Mexico took its first step as the newest autonomous province of the Anglican Communion by holding its first General Synod, February 25-26, in Mexico City. The province elected Bishop Jose G. Saucedo of Cuernavaca as its first primate. "It's the next exciting chapter of the church in Mexico," said Bishop Maurice Benitez, retired bishop of Texas who co-chaired the Mexico-Episcopal Church USA covenant committee with Saucedo.

"There is a spirit generated in the life of a church when it's no longer dependent," Benitez said. "It creates a great deal of determination to succeed and because of that, it leads to increased stewardship and evangelism." Over a three year period, the covenant committee of 12 representatives from Mexico and four from the Episcopal Church worked out a plan for autonomy that

gradually decreases financial support to the Mexican church over 25 years and arranges for the incorporation of Mexico's own pension fund.

"We separate governmental autonomy from financial autonomy," said Ricardo Potter, associate director of the Episcopal Church's Anglican and Global Relations cluster. "We found that if a church first develops the whole governmental attitude it leads to financial autonomy. People begin to make their own decisions about how money will be spent and what projects to work on and the commitment grows from that," he said.

95044D

## **Urban Caucus's 15th assembly takes on Contract with America**

(ENS) Members of the Episcopal Urban Caucus (EUC) pulled on their boxing gloves, landed a few punches on the Republican Party's Contract With America, bobbed through upheavals in the church's social justice ministries and attempted to knock out budget problems during their annual assembly held in New Orleans, March 8-11.

In the meeting's first session, the members vented their frustrations or expressed their satisfactions about current trends in the church and society, and offered insights into "Living the Vision" of human unity--the assembly's theme.

"The 104th Congress reminds me of a rebellious child," lamented the Rev. Henry Atkins of Piscataway, New Jersey, a founding member of the EUC. "There's enough clout in this room to blow away the Contract With America," he said. Other members worried that the contract might increase existing hardships. "Mississippi has a third-world country living inside of it," noted Charles Alexander of that diocese.

The anti-racism agenda of past meetings remained strong throughout the assembly. The Rev. Canon Edward Rodman, the caucus coordinator, stressed that the church should be one "for all races" and should be "a church to end racism."

The Rev. Brian Grieves, director of peace and justice ministries, reported for the Episcopal Church Center, noting that \$625,000 has been budgeted for the areas of anti-racism, environment, economic justice, Jubilee centers, and new projects.

95046D

## **Presiding Bishop joins in letter to President Clinton on Jerusalem**

(ENS) Presiding Bishop Edmond L. Browning joined seven other church leaders in calling on the administration of President Bill Clinton to use its influence to halt Israeli construction in East Jerusalem and expansion in Palestinian areas. In a letter called "Jerusalem: City of Peace," released March 6 in anticipation of a meeting with President Clinton, the leaders warn that Middle East peace efforts will be jeopardized if Israel continues to attempt to assert exclusive sovereignty over the city.

"Making Jerusalem a subject for open negotiation between Israelis and Palestinians is essential for reaching an accord on the question of Jerusalem," the letter contends. Noting that the city is sacred to Jews, Christians and Muslims, the letter states, "We stand at a special point in history where the future of Jerusalem is open to peaceful negotiation. The three communities of faith must have a part in those deliberations."

In particular, the letter states, the administration should "use its influence to prevent this vital issue from being settled by force of events or the creation of facts on the ground."

95047D

## **Committee for new dialogue on sexuality dialogue defines its task**

(ENS) In its organizing meeting at New York's General Seminary March 9-11, the committee charged by General Convention to continue the dialogue on sexuality set the parameters for its task.

"We are very clear that our work is of a basic nature--to increase understanding of what it means to be a sexual being," said the Rev. Jane Garrett of Massachusetts, co-chair of the committee. "Our task is to do everything we can to encourage people to talk with each other, and to provide some resources for that conversation."

The committee moved quickly towards a consensus on several matters. They were clear, for example, that they were not being asked to deal with the controversial issues of ordination of non-celibate homosexuals or the blessing of same sex unions because those issues have been assigned to other committees and commissions.

"We should assist in creating an environment where a variety of voices

can be heard, where people feel comfortable enough to risk being honest," said Deborah Stokes of Ohio. "What grounds our understanding of sexuality?" asked Bishop Craig Anderson of General, also co-chair of the committee. "The goal is a more comprehensive understanding of our sexuality and how it relates to our spirituality," he said. "Can we find a fresh method of dialogue so that people don't dismiss it by saying that we have done this before? Otherwise we exalt ambiguity and then wallow in it."

"We are looking for a different kind of dialogue, more open and flexible," added Pan Adams of Arkansas. "Last time people were discounted if they didn't take the training and follow the right steps."

Committee members also agreed that part of its task would be to integrate spirituality and sexuality, too often separated by the church. "We have a golden opportunity to begin to change some of the negative definitions of sex in the broader culture," said Stokes.

95048D

## **Call for inclusiveness as Anglican Communion primates gather in England**

(ENS) The church must include all people, regardless of gender, culture, ethnic origin or sexual orientation, Archbishop Desmond Tutu told the primates of the Anglican Communion who gathered for a week-long meeting in England.

In his sermon at the meeting's opening Eucharist, March 12, Tutu said people tend to "hanker after unambiguous, straightforward answers, hence the growth of various kinds of fundamentalism." Instead, he said, the church should dare to "take risks, to be venturesome and innovative, yes, daring to walk where angels might fear to tread." Throughout the Anglican Communion, he said, "let ours be inclusive communities, welcoming and embracing."

The primates were quick to live out Tutu's call, sending a letter of support to Bishop of London David Hope who acknowledged his "ambiguous" sexuality in a press conference March 13. Hope, the third most senior bishop in the Church of England, said he had been the target of a gay activist campaign to "out" him.

95040

## **House of Bishops presses search for way to live together despite disagreements**

by James Solheim

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The meeting assumed a special urgency in the wake of several recent developments that have deeply shaken the church--the suicide of Bishop David Johnson of Massachusetts and the subsequent revelation that he had been involved in extra-marital relationships; a campaign by conservative bishops against those who are ordaining non-celibate homosexuals; and revelations that former treasurer Ellen Cooke might be guilty of serious misuse of church funds.

### **Finding God's voice**

"We arrived in anxiety, we lived together in honesty, and we emerged in community," said Bishop Steven Charleston of Alaska in summarizing how the bishops dealt with what appeared to be a threatening and divisive agenda.

"The Johnson suicide had a profound impact on the bishops," said Bishop Harold Hopkins, head of the office for pastoral development, during an interview at the end of the meeting. He and other bishops said that the suicide exposed a deep vein of vulnerability that crossed ideological lines. And it lead to what Hopkins called "trauma debriefing," personal sharing in small groups on how to deal with the unique pressures and the isolation of the episcopal office.

"We had to struggle with how to find God's voice" in the suicide,

Hopkins observed, and to share with each other how we are individually "sustained" at such moments. He said that the result was a discovery of "incredibly profound hope and strength." Bishop David Bowman of Western New York said that an open sharing session the last evening was "a moment of grace, the high moment of the meeting" because it touched everyone. "More bishops felt safe to talk about deep personal issues, and all felt uplifted by the stories," Hopkins added.

### Presentment issue is divisive

If the suicide of a colleague drew the bishops together in a shared vulnerability, legal charges against another colleague for ordaining non-celestial homosexuals opened a fissure that threatened to polarize the house, according to several observers. And some felt it contradicted the new sense of collegiality hammered out during previous sessions at Kanuga and at the meeting of bishops at last summer's General Convention.

Introducing a session to discuss the presentment by 10 bishops against retired Bishop Walter Righter for ordaining a gay man living in a relationship in the Diocese of Newark (see February 9 ENS), Presiding Bishop Edmond L. Browning said that he felt a responsibility to risk speaking from his heart about the issue. "Our work at dialogue together has been quite messy--and frequently frustrating," he said in tracing the process that sought "to build a new community of relationships" (see full text in Newsfeatures). "This house is not what it was in 1991. We are not now who we were then. We are appropriating a new understanding of our faith community and the leadership we have been able to give to the church, both individually and collectively, is a further reflection of who we have become," he said.

Pointing out that society and the church continue to experience "deep and agonizing tension" around sexuality issues, Browning said that in the midst of the confusion "the spaces between us fill with meanness, acrimony" but also with "anger, holy anger, and the energy of firmly held convictions."

While "differences of opinion, discord, divisions are inevitable in a church such as ours," Browning argued that "this presentment is not the way to go deeper into the truths of one another." Regardless of its merits, he said "and what might or might not be found by invoking the legal process, this presentment will not solve anything" but instead "can only disrupt us from the path we are on." He pointed out the high cost of letting "our canonical machinery roll forward undisturbed" and said that it would not lead to consensus or a deeper understanding of mission. He urged the bishops to find a better way, to "not allow ourselves to be less than we are, less than we are called to be."

### **Committee develops new covenant**

Drawing on the strength of the small groups, a committee developed a new covenant that was embraced by nearly all the bishops. It simply stated that, while the church continues to work on sexuality issues, the bishops pledge themselves to follow a new procedure when they are considering the ordination of a non-celibate homosexual or filing of a presentment: "consultation on a provincial level with other bishops; common and individual prayer with openness to the leading of the Spirit; on-going consultation with the provincial bishops with whom you consulted."

Speaking for the committee, Bishop Craig Anderson, dean-president of the General Seminary in New York, said that the members identified the options, developed the consultation model and asked the small groups for a response. "There are three ways to live together: canonical, legislative and consultation," he said. While acknowledging that different modes may be needed at different times "for the health of the church," the consultation mode builds on the developing sense of community among the bishops.

### **Two minds--but one heart**

Bishop Charles Duvall of Central Gulf Coast said that the bishops were looking for a pattern or approach that was not legalistic. "We are still of two minds about issues--but more and more of one heart."

Bishop Donald Parsons, retired bishop of Quincy, warned that not all the bishops "share the euphoria" with the new model since "dioceses can still do what they want." And he said that he is convinced that bishops on both sides can see that this has "troubling implications for the future."

"We have a stronger sense of the center," contended Bishop Frank Griswold of Chicago. Instead of being buffeted by the extremes, he is convinced that the house has "a solid perspective, broad and respectful, one that can live with ambiguity and tension." He said that, for him, "it is refreshing to stand in that classically Anglican position."

Bishop Richard Shimpfky of El Camino Real said that a somewhat fuzzy understanding of the church in Anglicanism is a way "of being hierarchy and confederation at the same time; of having good order without magesterium.... The presentment, in the end, was not about homosexuality or even each diocese's right to ordain priests as it sees fit, but rather about testing the future's climate, specifically, who is going to be presiding bishop," he wrote in a letter to his clergy.

### **Will presentments continue?**

Despite the obvious pressure to withdraw the presentment against

Righter, the bishops left without any clear expectation that the campaign against bishops who ordain non-celibate homosexuals would stop.

The bishops who brought the presentment said there was no discussion of the issue of church order--whether or not the House of Bishops would enforce the teaching that it was not appropriate to ordain non-celibate homosexuals. In a statement at the end of the meeting, they also expressed concern that the open discussion of the presentment "compromised a fair hearing, especially since the members of the court which would hear the case were present at the meeting. The presenters believed that they, themselves, had been put on trial for following proper canonical procedures."

Bishop William Wantland of Eau Claire, a lawyer who wrote the presentment, said that the discussion was "inappropriate" since the bishops who will sit as judges if one-quarter of the House agree to a trial were not only present, but participated. "I felt uncomfortable about the whole procedure," he said. And he expressed concern that Righter spoke to the house and "discussed issues that could very well be part of his defense."

### **Taking each other seriously**

One of the bishops who could face a presentment in the future, Bishop Stewart Wood of Michigan, agreed that the bishops discussed the "process of presentment" but not the action he and other bishops have taken in ordaining homosexuals. He added that the consultation model affirms the integrity of bishops functioning in their dioceses while arguing that "we are a larger church than any one diocese, so we take each other seriously."

Wood also agreed with others who said that, despite some moments of great tension for him personally, it was the best meeting of the house he had attended because of "a coherence of our worship, our Bible study, the presentation and the issues that we were addressing."

Wendy White of Washington, D.C., one of the lawyers working on the case of alleged misuse of funds by former church treasurer Ellen Cooke, briefed the bishops. She discussed how the investigation is proceeding and gave them a timetable on when the audit will be complete.

"The first priority for the church is finding out all the facts and securing restitution," White said in an interview later. She pointed out that the facts are complicated by legitimate concerns for privacy and confidentiality and some difficulties in obtaining information from financial institutions involved.

The presiding bishop also assured the bishops that the ministry of the Presiding Bishop's Fund for World Relief and the United Thank Offering would not be affected.

### **Emerged in community**

Charleston strongly agreed with colleagues that the Kanuga process is working and that the meeting was a good test of the growing sense of community. "We held together, in trust and prayer and a deep desire to grow together. The vast majority of bishops are clearly committed to a vision of the House that is truly catholic in nature," he said.

"We left as a community of bishops--stronger than ever before. We finally crossed the threshold, able to live together despite our disagreements, perhaps even enriched by them," Charleston added.

The bishops also discussed how to continue their work on racism. Bishop Arthur Williams of Ohio, who was elected vice president of the House of Bishops, and Bishop Ed Lee of Western Michigan polled their colleagues on behalf of the committee to combat the sin of racism. They first tried to determine how the bishops have responded to the covenant that was a key element in the pastoral on racism endorsed at the bishops' meeting in Panama. "We also asked the bishops what resources they need to continue their fight against the sin of racism," Williams said in an interview. The issue will be a major agenda item at the fall meeting of the house in Portland, Oregon.

--James Solheim is director of the Episcopal Church's office of news and information.

95041

### **Fast in Seattle cathedral focuses attention on same-sex unions**

by James H. Thrall

(ENS) Two men, whose plan for a service to bless their union was blocked, conducted a 10-day fast in a chapel of St. Mark's Cathedral in Seattle to protest what they called the Episcopal Church's injustice to homosexuals. The fast, which concluded March 8, coincided with the House of Bishops meeting at Kanuga Conference Center near Hendersonville, North Carolina.

Bishop Vincent Warner of the Diocese of Olympia forbade the December service that would have blessed the union of James A. Black, M.D., and Thomas W. Monnahan, both members of the cathedral congregation. While citing his own support for their cause, Warner said that

he could not permit the service until the church as a whole arrives at a consensus on the issue.

"This is not about Thom and Jim. It's about the lesbian and gay community as a whole," said Black in an interview near the end of the water-only fast. He said that the two undertook the fast "with no expectations," recognizing that the bishops' meeting was not a legislative session that could change church policy. He added that they still hoped that the bishops would find a way to grant each other "some wiggle room" in which congregations supportive of same-sex unions could choose to bless them.

They also hoped that the highly publicized event would raise consciousness about the place of homosexuals in the church, he said.

#### **'Stand and witness'**

"All we wanted to do is stand and witness" as a way to build support, Black said. "The lesbian and gay community, the ones of us who have been excluded from equal membership in all pastoral services of the church, are not numerous enough on our own. They don't want us in and we're not strong enough to push open those doors."

Black stressed that their witness was not a hunger strike, calling a fast "an ancient form of witness and prayer in all three Abrahamic faiths." A hunger strike is "an aggressive act," he said. "No good can come of that."

In an open letter to the bishops the two wrote: "When we are confronted with injustice or violence or oppression we can flee or we can stand and fight. Jesus showed us a third way, a better way. We can in the spirit of the suffering servant of the Book of Isaiah take the injustice upon ourselves."

They added, "In the eyes of many of our bishops we, lesbians and gay men, are the least of all. We yearn to come to the table as we are, as God made us, bringing our joys and the loves of our lives in celebration and Thanksgiving."

The two, who rested on cots in the cathedral's Thomsen's Chapel, suffered from dizziness and headaches, Black said, and had trouble sleeping at times. Comparing the physical sensation of the fast to a trek the two took to climb Mount Kilimanjaro, Black said, "We're going to be ready to go home."

#### **Local support strong**

Local support was strong, however, with a steady stream of letters and nearly constant visits from well-wishers, about half of whom were strangers. Monnahan's former employer, Seattle Mayor Norm Rice, was among them. "At the end of the day we're exhausted," Black said, causing them to establish

quiet times with no visitors for two hours in the morning and two hours in the afternoon. Visitors brought "gifts of flowers, a little water, books to read, and gifts of the wonderful stories of the pain in their lives," he said.

A number of bishops had written, almost all in support, he said. "Some of the letters were quite pained. They said that they grieved that we have to do this."

Warner spoke with the two by telephone from the bishops' conference, and, before they began the fast, laid his hands on them and prayed for their safety, Black said. At the time that he refused to permit the service, Warner said, "As a person who has all my life stood with those who are marginalized by the church and by society, it grieves me deeply that I am the person who says no." Still, he said, "the decision to bless same-sex unions must be a decision of the whole church before we are truly able to embrace the wholeness of our baptismal vows to respect the dignity of every human being."

### **Called a moving witness**

The two ended their fast at 4 p.m. March 15 with a brief church service at the chapel, timed to coincide with the closing of the bishops' meeting in North Carolina. In a letter read at the service, Warner told the two, "I fasted in solidarity with you, I prayed in solidarity with you, and I relayed your message to the House of Bishops." Noting that the two were mentioned daily in morning prayer, he added that "we found your witness, your courage, and particularly your prayers for the House of Bishops, very moving."

He observed that, "however the bishops responded to your witness, the fact remains that we as bishops do not have a right to make a decision for the whole church. . . . Only the General Convention has the authority to make decisions for the whole church."

The cathedral congregation, located in an area with a large homosexual population, has been supportive of gay rights, said member Larry Greene of Kent. A member of the cathedral's human sexuality committee, he chairs a new committee charged with building on the experience of the blocked service and the fast to foster discussion and education about same-sex unions.

The planned service, he stressed, was not a wedding. "We made it clear that this was the blessing of a gay union." While there was some contention within the congregation, most of it focused on what could have been a confrontation with the bishop. "It had more to do with church governance than with same-sex unions," he said.

--James H. Thrall is deputy director of news and information for the Episcopal Church.

95042

## **Team of church leaders examine 'total ministry' in Diocese of Nevada**

by Jerry Hames

(ENS) Talk with almost any Episcopalian in Nevada and you'll hear the phrases "ministry development" and "total ministry" time and again.

It's on almost everyone's lips because this diocese continues to thrive with its particular brand of ministry--one that depends upon clergy and laity working as a team in each of its 32 parishes. Nevada's story is of a young church struggling to keep abreast of high demands in a state whose population has grown from 650,000 seven years ago to 1.1 million people today.

"We don't spend a lot of time on issues that divide us," Bishop Stewart Zabriskie told top national church officials who visited the diocese for three days in February. "Instead, we come together to study, to see what ministry skills we need to focus on and where ministry development needs to be done."

Ministry development rests mainly with the bishop and three regional vicars responsible for the training of laity, deacons and local priests, who are ordained under a canonical provision that permits ordination after two years of study and training. The total ministry concept demands that all work as members of a team responsible for that parish's life.

### **Companion to local clergy**

"I see our role as a companion to the local clergy," said the Rev. Richard Henry, one of the three seminary-trained regional vicars. Zabriskie said that he sees his role to be the diocese's "spiritual director," not its chief executive officer.

It's a concept of ministry that is being considered by some other Episcopal dioceses, as well as dioceses in Canada, Australia, New Zealand and Africa, all of which have sent representatives to visit Nevada in recent years.

The trip to Nevada was the first of four visitations that will take the national church's leaders to the dioceses of Mississippi and Connecticut in April and Olympia (Washington) in June.

Presiding Bishop Edmond L. Browning, who was accompanied by House of Deputies president Pamela Chinnis, senior executive for program Diane Porter and consultant Barry Menuez, told the diocesan leaders he wants the national church to reclaim its role as a partner with the dioceses and parishes that it is called to serve. "We have come to listen and hear what is

[being done] in the diocese," said Browning. He later said he came away immensely encouraged and strengthened from his visit to a "vibrant, very flexible, very caring" diocese.

### A church of freedom, not bondage

Throughout their visit, Browning and the other visitors became acutely aware of Nevada's need for help in the development of stewardship, Hispanic ministry, youth ministry and church growth.

"We desperately need help in starting new churches," said Zabriskie, who described both the opportunity and responsibility to minister to communities springing up along Nevada's borders at the rate of 6,000 new residents a month.

Other diocesan leaders talked about the need to communicate more effectively. "We need to be able to tell the story about what the Episcopal Church has to offer," said the Rev. Sherman Frederick, a priest who is publisher of the state's most influential newspaper. "It's not a church of bondage, it's a church of freedom."

"You won't find the name Episcopal on much of our social ministry that is being done in Nevada," said Richard Henry, the regional vicar for Las Vegas, as he led the team on a tour of social ministry projects. "We don't have an Episcopal stamp on anything."

Henry said that's because every effort is made to work ecumenically and because, as a church with limited funds, every effort is made to obtain government grants.

### A glimpse of social ministry

The diocesan social ministry interested Porter, who is exploring how the national church can better support dioceses in their ministry. "On our visits to dioceses in 1993, we heard people say that they need to be supported in ministry development in a new kind of way," she said.

The team first visited St. Luke's Episcopal Church where the first emergency shelter for women and children was opened four years ago. There were 80 guests that first night who slept in the church basement on mats taken from the city jail. Then the team toured Shade Tree, the permanent emergency shelter started a year later with government funding. The new shelter, located in a once-condemned furniture store, offers housing for single women and mothers with children up to age 17. Its program includes counseling, a weekly medical clinic and courses to improve dressing, grooming and interviewing for a job.

"What excites me about this work is getting others involved," said the

Rev. Bonnie Polley, a deacon at Christ Church, as she drove the visitors to Parson's Place, the only transitional housing for women in the state. "In this diocese we go in and get something started, then we release it and take on something else," she said.

Named in memory of the Rev. Henry Hunt Parsons who, with the late bishop Wesley Frensdorf, founded the total ministry concept, Parson's Place was constructed from a burned-out motel to provide housing for women who are actively seeking work, living on social security supplement, or who are working and earning \$13,000 a year or less.

The project, which received a United Thank Offering grant in its initial development, opened 57 units, 23 with kitchenettes, in 1993.

### **Working with people**

Polley said the church needs to take the lead in helping people make the leap to becoming productive citizens. "We need to commit ourselves to working with people who are on welfare so they can get beyond that," she said. "Too often people receive welfare and never get off. We--society and the church--need to be more responsible."

At the Culinary Training Center and Restaurant, the team talked with students enrolled in two- to six-week courses leading to entry level positions among the 40,000 union jobs in the city's casinos, hotels and restaurants. Since it opened last July, 1,580 men and women have been trained and 1,470 have been put to work, according to the program's director George Seiss.

The team also visited Christ Church in downtown Las Vegas which two years ago purchased a medical office complex adjoining its property. The parish now leases space to the diocese for its offices, and from its newly organized "Epicenter" offers ecumenical and community-based programs on adult education, a teen health care clinic--which served 130 teenagers in its first 90 days--a baby clinic, an adult literacy program and a referral service for physically and mentally disabled adults. It is currently seeking funding for a dental clinic for teens.

The presiding bishop and his team also met for a day with the members of the diocesan council and standing committee to discuss the diocese's long-range planning goals.

"We don't have any Hispanic ministry now," diocesan leaders admitted. "We need to be a part of the Las Vegas fabric." Mexicans, Cubans and Puerto Ricans now number more than 100,000, or 11 percent of the population.

"Stewardship lays the foundation for us," said Betsy Fretwell, a member of the long-range planning committee. "When people bring time,

treasures, talents, we are unstoppable. But to get that you need to communicate well."

--Jerry Hames is editor of *Episcopal Life*, the national newspaper of the Episcopal Church.

95043

## **Mexico convenes first synod, elects primate**

by Jack Donovan

(ENS) In a "bold act of faith," the Anglican Church of Mexico took its first step as the newest autonomous province of the Anglican Communion by holding its first General Synod, February 25-26, in Mexico City. The province elected Bishop Jose G. Saucedo of Cuernavaca as its first primate. "It's the next exciting chapter of the church in Mexico," said Bishop Maurice Benitez, retired bishop of Texas who co-chaired the Mexico-Episcopal Church USA covenant committee with Saucedo.

"There is a spirit generated in the life of a church when it's no longer dependent," Benitez said. "It creates a great deal of determination to succeed and because of that, it leads to increased stewardship and evangelism." Over a three-year period, the covenant committee of 12 representatives from Mexico and four from the Episcopal Church worked out a plan for autonomy that gradually decreases financial support to the Mexican church over 25 years and arranges for the incorporation of Mexico's own pension fund.

"We separate governmental autonomy from financial autonomy," said Ricardo Potter, associate director of the Episcopal Church's Anglican and Global Relations cluster. "We found that if a church first develops the whole governmental attitude it leads to financial autonomy. People begin to make their own decisions about how money will be spent and what projects to work on and the commitment grows from that. This has proven to be true in the new provinces of Brazil and the Philippines, and originally in Japan," he said.

At the 1994 General Convention of the Episcopal Church, the five Mexican dioceses were granted permission to withdraw in order to become an autonomous province effective January 1, 1995. Recent constitutional reforms by the Mexican government have also opened new horizons for the life and mission of the church, which since 1993 enjoys its own legal status as a

"religious association" and may now own property, raise funds and provide social services.

### **Enthusiasm for autonomy**

According to Benitez, "Two factors told us they were ready. First, there was their great enthusiasm for autonomy. It began with a measure of apprehension, of course, because they were committing to declining financial support and that takes a bold act of faith. But as time went on apprehension was replaced by determination and great excitement." The second factor was the accumulation of a \$1 million endowment, assisted by an initial UTO grant.

Potter noted that the church would still have its differences and could not now turn to his office or that of the presiding bishop for resolution. "We'll still try to help, but we'll also tell them they need to work things out for themselves." He also pointed out that difficult questions arise "after a few years when they look at what they have actually accomplished and what they set out to accomplish. But I think they will do well."

In addition to the election of its first primate, the synod adopted a constitution and canons; elected the Rev. Benito Juarez-Martinez as the first secretary of the General Synod; accepted the Episcopal Church's 1979 revision of the prayer book as its first Book of Common Prayer; approved the provincial budget for 1995; and elected its first national executive council and appointed the members of several new provincial committees.

### **A long history**

The history of the church in Mexico is one of a parallel development during the 19th century between an Anglican presence, serving British and American citizens who had come to work in the mining, oil and railroad industries, and the Mexican Episcopal Church, which was created by a group of Mexican Roman Catholic priests and lay people who were excommunicated for promulgating the liberal constitution of 1857.

In 1904, the Episcopal Church officially established the Missionary District in Mexico, and in 1906 the Mexican Episcopal Church joined the Missionary District. As a result of this consolidation, and the Revolution of 1910 which forced almost all foreigners to abandon the country, the district became largely Mexican and Spanish-speaking.

The Episcopal Church continued to maintain the missionary diocese through this century and in 1958 Saucedo was consecrated bishop. "Thanks to his vision and leadership," said Bishop Sergio Carranza-Gomez of Mexico, "there are now five dioceses in Mexico which constitute the newest autonomous province of the Anglican Communion."

Saucedo will be enthroned as primate by Presiding Bishop Edmond L. Browning at San Jose de Gracia Cathedral in Mexico City on May 13, 1995.

--Jack Donovan is communications assistant at the Episcopal News Service.

95044

## **Urban Caucus's 15th assembly takes on Contract With America**

**By Ann M. Ball**

(ENS) Members of the Episcopal Urban Caucus (EUC) pulled on their boxing gloves, landed a few punches on the Republican Party's Contract With America, bobbed through upheavals in the church's social justice ministries and attempted to knock out budget problems during their annual assembly held in New Orleans, March 8-11.

In the meeting's first session, the members vented their frustrations or expressed their satisfactions about current trends in the church and society, and offered insights into "Living the Vision" of human unity--the assembly's theme.

"The 104th Congress reminds me of a rebellious child," lamented the Rev. Henry Atkins of Piscataway, New Jersey, a founding member of the EUC. "There's enough clout in this room to blow away the Contract With America," he said. Other members worried that the contract might increase existing hardships. "Mississippi has a third-world country living inside of it," noted Charles Alexander of that diocese.

A New York participant delivered a stinging invective against the church. "Nobody cares what the Episcopal Church says--we've abrogated our leadership. The House of Bishops is a joke," he declared.

More positively, the Rev. Albany To of Ridgewood, New Jersey, noted, "For 22 years, I've worked on the fringe of the church, but I draw my strength from my first EUC meeting . . . I come back here just to give thanks to you all." His sentiments were echoed by Sue Lloyd who said she finds the meetings "spiritually refreshing."

### A church to end racism

The anti-racism agenda of past meetings remained strong throughout the assembly. The Rev. Canon Edward Rodman of the Diocese of Massachusetts, the caucus coordinator, stressed that the church should be one "for all races" and should be "a church to end racism."

Craig Given of Massachusetts, an eight-year veteran of EUC meetings, said that he came "to affirm the fact that we are a church of all races--one of great diversity."

Arriving on the heels of the House of Bishops' meeting, which she described as "the great circle dance of Kanuga," the Rt. Rev. Barbara Harris of Massachusetts told the EUC members, "We're what's left of the left." She re-defined the current political shift to the right in a new language. "We hold to the 'tradition' of the Gospel of inclusivity," she said. "We are the 'conservatives' because we want to conserve what Christ has proclaimed. As traditionalists, as conservatives, as proclaimers--we're what's left of the left."

EUC president, the Rev. Emmett Jarrett of Silver Spring, Maryland, delivered his final address as head of the assembly at a morning session on March 9 at the Holiday Inn-Superdome. He stressed that "race, sex and class" have been the perennial ways in which Christians "have failed to live into" the vision.

"These are the ones that Jesus in his life and ministry overcame, that Paul in Galatians 3:28 identified, and that plague us still," Jarrett said. "The first challenge Christians in the USA must face is the fact that racism is still the greatest challenge," he exclaimed.

Jarrett pointed out that racism is rooted in "economic benefits for whites." He traced the country's history of slavery, noting the church's various attempts to justify the practice of slavery. Jarrett refuted the notion that racism is simply "human nature" and labeled it "actual sin" which requires repentance through "contrition, confession and amendment of life."

"The struggle with racism," he concluded, "is a struggle with a lie . . . . The lie is that human variety is a fault or a failure, rather than an expression of the richness of human life. The richness of human variety is not an accident or a failure of the Divine Purpose, but a reflection of the trinitarian richness of the Divine Life."

### Reports from Episcopal Church Center and Washington Office

The Rev. Brian Grieves, director of peace and justice ministries, reported for the Episcopal Church Center, noting that \$625,000 has been budgeted for the areas of anti-racism, environment, economic justice, Jubilee centers, and new projects.

Asked why the Christian right was the only voice being heard in Washington, the Rev. Robert Brooks of the church's Washington Office replied, "It isn't. It's just the loudest." He encouraged caucus participants and others to identify themselves specifically as members of the Episcopal Church when they contact their congresspersons.

In a report on behalf of the Executive Council, Judith Conley of Marion, Iowa, outlined four areas of her work connected with women's concerns. Conley and the Rev. Charles Virga of Duxbury, Massachusetts, also led the assembly in a series of exercises as part of "Dreamworks," a methodology for changing oppressive systems. Their eight-step program was developed as an anti-racism training seminar for parishes, dioceses, or other groups.

#### **New Orleans Jubilee Center visited**

On the first of a series of trips to local ministry sites, the assembly members visited St. Luke's Church and Community Center in central New Orleans, the state's only predominantly black Episcopal parish. The center houses Loaves and Fishes, a feeding ministry that provides lunch to approximately 125 people every Monday and Tuesday. The feeding ministry was begun as a Jubilee Center sponsored by the Downtown Deanery churches of New Orleans.

A second visit took place the following day, as the assembly visited Christian Unity Baptist Church housed in a former bowling alley in a depressed area of the inner-city.

The buses loaded yet again for a short ride to Grace Episcopal Church where the EUC's assembly Eucharist was held as a Jazz Eucharist complete with piano, bass, trombone, trumpet, clarinet and drums. Selections included such favorites as "How Great Thou Art," "Jesus Loves Me," "Amazing Grace," and "When the Saints Go Marchin' In."

#### **'The caucus is a movement'**

On its final day of business, Rodman spoke of the financial hardships faced by the caucus. Its main income is derived from the assembly which incurred unusually high expenses in 1994.

"The reality is we need to raise some money," Rodman said. He cautioned against institutionality, however, and reminded the assembly that "the caucus is a movement, not an institution."

Acknowledging their 15th anniversary year, the caucus paid homage to ten "saints" during a special observance held at St. Luke's Church, New Orleans. The honored names included four bishops--John Walker, Brooke

Moseley, Lyman Ogilby, Ben Arnold--and six others--John Coleman, Jan Pierce, Joseph Pelham, Mattie Hopkins, Bill Woods, Quinn Gordon--church people whose lives reflected exemplary Christian witness. Henri Stines who died during the week of the meeting was also acknowledged. Photographs from prior assemblies also paid tribute to the caucus's past.

With an eye to the future, the caucus debated and passed five resolutions to:

- invite other constituency groups--such as the Union of Black Episcopalians, Episcopal Peace Fellowship, Integrity, Urban Bishops Coalition--to meet with the caucus at its next assembly;
- pray for the presiding bishop and national staff and call for a "National Time of Prayer for the Episcopal Church" especially on Maundy Thursday;
- encourage EUC members to join the Public Policy Network;
- encourage Jubilee program officers to increase their advocacy efforts;
- endorse the Province V Task Force's call to organize a network for economic justice and invite that network to meet in conjunction with EUC assemblies.

The assembly elected two clergy and four lay members to the board of directors: the Rev. Michael Kendall, the Rev. B. Lloyd, R. P. M. Bowden, Jayne Oasin, Shirley Noble-Wingert, and Diane Pollard. The caucus proposed the appointment of the Rt. Rev. Joe Morris Doss of New Jersey to the board pending his approval.

In a meeting following the assembly, the new board of directors elected Bishop Harris to a three-year term as president.

--Ann M. Ball is editor of *Churchwork* in the Diocese of Louisiana.

95046

## **Presiding Bishop joins in letter to President Clinton on Jerusalem**

(ENS) Presiding Bishop Edmond L. Browning joined seven other church leaders in calling on the administration of President Bill Clinton to use its influence to halt Israeli construction in East Jerusalem and expansion in

Palestinian areas. In a letter called "Jerusalem: City of Peace," released March 6 in anticipation of a meeting with President Clinton, the leaders warn that Middle East peace efforts will be jeopardized if Israel continues to attempt to assert exclusive sovereignty over the city.

"Making Jerusalem a subject for open negotiation between Israelis and Palestinians is essential for reaching an accord on the question of Jerusalem," the letter contends. Noting that the city is sacred to Jews, Christians and Muslims, the letter states "We stand at a special point in history where the future of Jerusalem is open to peaceful negotiation. The three communities of faith must have a part in those deliberations."

In particular, the letter urges, the administration should "use its influence to prevent this vital issue from being settled by force of events or the creation of facts on the ground." Threats to a negotiated resolution of the issue of Jerusalem include the movement of land out of Palestinian control by "annexation, expropriation, and private purchases, often coercive or of questionable legality." The church leaders voice their concern that the administration has failed "to recognize and support Palestinian rights and interests in Jerusalem," contesting an October, 1994, letter to Clinton from 279 members of the House of Representatives that argues against the U.S. government giving credibility to Palestinian claims on the city.

Signing the letter, in addition to Browning, are Cardinal William H. Keeler, president of the National Conference of Catholic Bishops; the Very Rev. Gerald L. Brown, S.S., president of the Roman Catholic Conference of Major Superiors of Men's Institutes; the Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America; Kara Newell, executive director of the American Friends Service Committee; Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America; Metropolitan Philip Saliba of the Antiochian Orthodox Christian Archdiocese of North America; and Robert A. Seiple, president of World Vision.

95047

## **Committee for a new dialogue on sexuality defines its task**

**by James Solheim**

(ENS) In its organizing meeting at New York's General Seminary March 9-11, the committee charged by General Convention to continue the

dialogue on sexuality set the parameters for its task.

"We are very clear that our work is of a basic nature--to increase understanding of what it means to be a sexual being," said the Rev. Jane Garrett of Massachusetts, co-chair. "Our task is to do everything we can to encourage people to talk with each other, and to provide some resources for that conversation."

The committee moved quickly towards a consensus on several matters. They were clear, for example, that they were not being asked to deal with the controversial issues of ordination of non-celebate homosexuals or the blessing of same-sex unions because those issues have been assigned to other committees and commissions.

"We should assist in creating an environment where a variety of voices can be heard, where people feel comfortable enough to risk being honest," said Deborah Stokes of Ohio.

### **Integrating sexuality and spirituality**

"What grounds our understanding of sexuality?" asked Bishop Craig Anderson of General, also co-chair of the committee. "Is there anything we can do as a committee to make connections with broader issues?" He argued that it would be important to draw on a wide range of resources already available from the culture.

Committee members also agreed that part of its task would be to integrate spirituality and sexuality, too often separated by the church. "We have a golden opportunity to begin to change some of the negative definitions of sex in the broader culture," said Stokes.

After some evaluation of how previous dialogues on sexuality were managed, the committee expressed a determination to look for something "less complicated, more usable on the local level," according to Nancy Rayfield of Indiana. "How do we reach those who haven't been involved in previous dialogues and who may feel some resistance?" asked Fred Ellis of Tennessee. Maybe it would be important to "prepare the ground, to plant the seeds," responded Bishop Mary Adelia McLeod of Vermont.

### **More open, flexible dialogue**

"We are looking for a different kind of dialogue, more open and flexible," added Pan Adams of Arkansas. "Last time people were discounted if they didn't take the training and follow the right steps."

"The goal is a more comprehensive understanding of our sexuality and how it relates to our spirituality," Anderson said. "Can we find a fresh method of dialogue so that people don't dismiss it by saying that we have done this

before? Otherwise we exalt ambiguity and then wallow in it."

As an important first step in fulfilling its mandate, the committee will prepare a guide for "Continuing the Dialogue: A Pastoral Study Document on Human Sexuality" that emerged from the House of Bishops meeting at last summer's General Convention. It's important that the committee's efforts be perceived as "neutral," warned J.P. Causey of Virginia, without any implicit agenda. "It's not our responsibility to push the church to come to some decisions on these issues," added Stokes. "We all have points of view on these issues--so we should recognize that but move ahead without promoting any specific positions," Anderson said.

The committee will seek ways to use the network that was created on the diocesan level for the previous dialogue. And it will try to determine who did not participate in that dialogue--and why. "Maybe we should ask some of those people for another chance," said McLeod. Adams asked, "How do we honor the earlier dialogue and those who were trained to conduct it--and then incorporate them into the ongoing dialogue?"

--James Solheim is director of the Episcopal Church's office of news and information.

95048

## **Call for inclusiveness as Anglican Communion primates gather in England**

**by James H. Thrall**

(ENS) The church must include all people, regardless of gender, culture, ethnic origin or sexual orientation, Archbishop Desmond Tutu of Cape Town told the primates of the Anglican Communion who gathered for a week-long meeting in England.

In his sermon at the meeting's opening Eucharist, March 12, Tutu said that people tend to "hanker after unambiguous, straightforward answers, hence the growth of various kinds of fundamentalism." Instead, he said, the church should dare to "take risks, to be venturesome and innovative, yes, daring to walk where angels might fear to tread." Throughout the Anglican Communion, he said, "let ours be inclusive communities, welcoming and embracing."

The service at St. Martin-in-the-Fields in London's Trafalgar Square was crowded with hundreds of worshipers, and televised nationally by the BBC. The primates' meetings, which are hosted by the Archbishop of Canterbury, are held every two or three years.

The primates were quick to live out Tutu's call, sending a letter of support to Bishop of London David Hope who acknowledged his "ambiguous" sexuality in a press conference March 13. Hope, the third most senior bishop in the Church of England, said he had been the target of a gay activist campaign to "out" him.

Referring to his sexuality as "gray area" not strictly defined by either homosexuality or heterosexuality, Hope said he had chosen to live a "single, celibate life." He called the campaign by the small, militant gay rights group OutRage! an act of intimidation. The 35 primates, who all signed the letter, assured him of their "solidarity in deplored this reprehensible intrusion into your private life," and said that as a body "we stand against this kind of provocation."

Earlier this year, Bishop Derek Rawcliffe, retired bishop of Glasgow and Galloway in the Scottish Episcopal Church, declared that he was gay, and Bishop of Portsmouth Timothy Bavin resigned after being "outed" by OutRage!

### **Conference reflects international concerns**

The primates' conference, with its theme of "leadership," will include sessions led by Bishop Bennett Sims, retired bishop of Atlanta. Regional reports also will focus attention on the suffering in such areas as Rwanda and its neighboring countries.

Archbishop of Canterbury George Carey, who will be traveling to Rwanda in May, said there are parts of the Anglican Communion that are "wounded and crucified." While he expressed his excitement about what he called "a dynamic, growing communion," he also observed that "where the church is growing most, those are places where it is most crucified."

--James H. Thrall is deputy director of news and information for the Episcopal Church. Ecumenical News International (ENI) contributed to this article.



# news briefs

95049

## NCC team criticizes living conditions at Guantanamo

(ENS) A National Council of Churches (NCC) pastoral delegation team recently called for the removal of all children from the "temporary safe haven" site on Guantanamo Naval Base, due to extreme hardship and intolerable living conditions. The team reported trauma and neglect among the more than 3,300 Cuban and Haitian minors now on Guantanamo. They raised particular concerns about the welfare of 314 unaccompanied Haitian minors held in a separate camp with severely limited access to other adult refugees, civilian camp personnel and pastors. The team also raised strong objections to the use of inhumane disciplinary measures on children within both the Haitian and Cuban populations. The report explained that the children "act out" under the sole supervision of the U.S. military and are perceived by the military as disciplinary problems. According to the report, the military has responded by using such "disciplinary tactics" as handcuffing the children and leaving the restraints on overnight. The report noted that pastors and civilian camp workers numbered 300 in a camp of 30,000 detainees, while the military personnel charged with running the facility were numbered at 7,000.

## Greek Orthodox Archbishop Iakovos honored

(ENS) Presiding Bishop Edmond Browning recently joined many of the nation's top Protestant, Orthodox, and Roman Catholic leaders at a festival banquet in Atlanta that celebrated the life and ministry of Greek Orthodox Archbishop Iakovos and honored his ecumenical leadership over the past four decades. Former Atlanta Mayor Andrew Young and Coretta Scott King, widow of the Rev. Dr. Martin Luther King Jr., pointed to Iakovos as a person who, when many of the nation's clergy were silent, marched alongside King from Selma to Montgomery in a "gesture of Christian witness that helped break down the walls of hostility." In his remarks, Iakovos said, "Let this ecumenical celebration be a landmark of spiritual reawakening." He noted that the task of people of faith is unfinished, and called on all to "strive until full

civil rights, full human rights, and full liberty reign in the world."

### **Catholics and Episcopalian plan racism program**

(ENS) The Catholic Diocese of Grand Rapids and the Episcopal Diocese of Western Michigan recently announced plans to host a jointly sponsored program to address institutional racism and to promote racial harmony in the community. "This effort is designed to be an effective and consistent way to help overcome racism and promote racial harmony throughout our community," said John Ott, director of the Catholic Human Development Office for the Diocese of Grand Rapids. The pilot program, titled *Institute for the Healing of Racism* will be led by Peter Visser, a facilitator for diversity training from D&W Food Centers Inc. The company is working in partnership with the dioceses to provide the program at no cost. "Bob Woodrick, president of D&W Food Centers, brought our two denominations together on this issue," said Jim Stone, chairman of the task force on racism for the Episcopal diocese. Participants will include priests, lay ministers and a variety of church volunteers from throughout both organizations.

### **Latin American church group elects new president**

(ENI) The general assembly of the Latin American Council of Churches (CLAI) recently met in Concepcion, Chile, and elected Walter Altmann, a Brazilian Lutheran, as president. Altmann was joined on the CLAI's board of directors by two other Lutherans and three Pentecostals, the two traditions in Latin America with the largest representations. Altmann spoke of "an increase in poverty in Latin America" due to the cuts in social spending brought on by pressure from international financial institutions. Altmann freely admitted that there were no easy answers in the struggle for human rights when they were neglected by economic systems rather than denied by military and authoritarian power. His personal conviction, he said, was that "we don't have an economic alternative at a global level." Instead, the ecumenical movement, he said, had to find ways of "supporting communities at the local level" that are seeking to build alternatives.

### **Advertisements take cross out of Easter**

(ENI) Giant church-sponsored posters across England this Easter will leave out the cross--the traditional symbol of Christian churches--because, in the words of the organizers, "the crucifixion tells only half the story." The controversial advertisements are dominated by the word "Surprise!" with the subtext, ". . . said Jesus to his friends three days after they buried him . . . to

be continued in a church near you this Easter." The advertisements are the first Easter promotion for the Churches' Advertising Network, backed by the Church of England, the Roman Catholic, Methodist, Baptist and United Reformed churches. The co-ordinator of the network, Richard Thomas, said that the decision to omit the cross as the symbol of Easter had been unanimous. The campaign was aimed at non-churchgoers and they wanted to find a new way of telling the resurrection story. "It's high risk because it's not a traditional campaign," he explained. "The more impact, the more chance there is of upsetting people . . . . We haven't dropped the cross. Easter is about Jesus overcoming the cross and bringing humanity the new hope of the resurrection," he said.

### **Gay Anglican bishop comes out on TV**

(ENS) Bishop Derek Rawcliffe, retired from the diocese of Glasgow and Galloway and honorary assistant bishop in the diocese of Ripon, recently revealed his homosexuality on the BBC2 *Newnight* television program. Rawcliffe said that he had been celibate and grew to be "rather hard and judgmental," but that in his 50s, while serving in the Pacific, he fell in love with a young man and was encouraged by a confessor to "come to terms with myself." On his marriage in 1977, he said that, since he himself seemed able to change, he believed that others could. But after his wife's death in 1987, he realized that he was still gay and always had been, and that he had been "quite unfair to those of my clergy who were gay. I have apologized to some of them since then." He said that if he were a diocesan bishop now he would not regard it as a condition of ordination that a homosexual candidate should not live with a partner. "I would want to reassure priests who were gay that they are accepted by the Church, because I think that the Church has got to come to terms with the situation and not to hedge about as it has done and as it did in the statement on sexuality" (the Anglican House of Bishops' 1991 statement, *Issues in Sexuality*).

### **Zurich campaign could force change in Swiss churches**

(ENI) A recent campaign for the separation of church and state in the Swiss canton of Zurich could lead to radical changes in Switzerland's Protestant churches. The campaign, which has a strong chance of succeeding according to an opinion poll, has been launched by right-of-center groups irritated by the Zurich church's stand on controversial political issues such as laws on foreigners, asylum policy and the status of the Swiss army. Supporters of the campaign are also annoyed that churches benefit financially from a state tax on business and industry. The Zurich Protestant church stands to lose up to

three-quarters of its income if the campaign is successful.

### **Indigenous people are 'human shields' in conflict**

(ENI) The Ecuadorean Indigenous Evangelical Church (EIEC) recently reported that indigenous people have been sent out to detect mine fields and have been put on the front lines of battle to die first in the border conflict between Peru and Ecuador. EIEC stated that its Amazonian indigenous "brothers and sisters" have been used by political and military powers as "pawns" in a cruel and inhumane war, and denounced human rights violations against indigenous people inhabiting the Peruvian and Ecuadorean sectors of the Amazon. EIEC urged Ecuador and Peru to demarcate once and for all a definitive boundary line.

### **South African churches urged to prepare voters**

(SACC) The Synod of Bishops of the Church in the Province of Southern Africa recently urged churches to take a lead in preparing voters for South Africa's first democratic local government elections later this year. The appeal was made against the backdrop of warnings that in many communities South Africans are reluctant to register. Research indicates that voters, particularly those in black communities, are "extremely hostile to the idea of registering." A recent report said many voters "do not want a list created that includes their name and address and whether or not they participated." The Synod of Bishops suggested similar action to that taken by churches in African American communities in the United States that have long played a key role in helping their members secure the right to vote. "We suggest parishes organize 'Registration Sundays' in which [the churches] help church members to fill in registration forms after Sunday services," the synod said.

### **Canadian commission reports on prayer book**

(CACN) After four years of research and study, an Anglican Church of Canada commission charged with evaluating the church's Book of Alternative Services (BAS) recently reported that there should be a new book--but not yet. The commission called for: a supplementary resource to be produced as soon as possible that would incorporate a contemporary language eucharistic rite which is inclusive in its language and imagery about God; a rite that would allow local communities to include native spiritual traditions; a French language rite; and other services. The commission said that the church must achieve a "balance between uniformity and diversity in its liturgical texts." The commission rejected calls by some for a single new prayer book to include elements from both the Book of Common Prayer (BCP) and the BAS.

It said both books should continue in use for another six years, then a commission should undertake a full revision of the BAS, while keeping the BCP available.

### **Carey condemns intolerant zeal**

(ENS) Archbishop of Canterbury George Carey recently condemned those who showed excessive evangelistic zeal in trying to convert others to their faith. He appealed to religious leaders of all faiths to put their differences behind them to "recover a moral vision for mankind." Delivering the Dr. Chandran Devansen memorial lecture at the Museum Theater in Madras, India, he said religious leaders were not doing enough to heal divisions. "Future generations may well condemn us for not trying to do so and for not seeking with heart, mind and soul to find ways of transcending old bitterness." Arguing that all priests, ministers and temple officials should be given first-hand knowledge of at least two other faiths, Carey also condemned the "religious fanaticism" shown by some of the newer cults. "As leaders we must try to restrain those of our members whose desire to lead others to embrace the faith they hold borders on intolerance, and results in misunderstanding and gross insensitivity."

### **Tutu calls for campaign against land mines**

(ENI) Archbishop Desmond Tutu of Cape Town recently called on the international community to "unequivocally condemn" land mines, calling them "excessively cruel," and pointing out that land mines "cause horrific injuries, and--even after the cessation of hostilities--target unarmed civilians indiscriminately." Tutu made the statements at an international seminar on land mines held in the Zimbabwean capital of Harare. He told seminar participants that there were over 100 million mines scattered around the world, a third of them in Africa. He lamented the failure of the international community to react to the "blatant evil" of land mines. He blamed the lack of a major protest on the fact that most of the victims are inarticulate rural women and children, farmers and refugees. "The world would not tolerate a war that set out to target a civilian population," he said.

### **Physicist seeking evidence of God awarded Templeton prize**

(ENI) Paul Davies, a physicist seeking to update the traditional theological argument for God's existence from the evidence of design in the universe, was recently named winner of the 1995 Templeton Prize for Progress in Religion. Davies, who described himself as a 'fallen away Anglican,' said his work stands in the tradition of William Paley who

popularized the "argument from design" to demonstrate the existence of God in 1794. This argument rests on the belief that there is a coherent design in the world which can only be explained by the existence of a supreme being, or God. Older forms of the argument were "deeply flawed," he said, because they concentrated on specific objects in the world. "These arguments were all swept away by Darwin." John Templeton established the Templeton prize in 1972 to fill what he saw as a gap in the Nobel prizes. He arranged to keep the monetary value of the award higher than the Nobel or other prizes to indicate his belief in the superior importance of religion. This year's award was \$650,000.

## People

The Episcopal Church Foundation named the following scholars as recipients of its 1995-96 fellowships. **The Rev. Pamela Cooper-White**, a Harvard Divinity School Graduate who will begin doctoral work in clinical psychology this fall, was awarded the Dorothy A. Given Fellowship. **Claude Barbe**, who is studying psychiatry and religion at the doctoral level at New York's Union Seminary, was awarded the William B. Givens fellowship. **Larry Hull**, who will graduate from Yale University this year with divinity and law degrees and then proceed to take on doctoral work in Old Testament studies, was awarded the John Victor Herd fellowship.

**David C. Jones**, rector of Church of the Good Sheperd in Burke, Virginia, was recently elected suffragan bishop of the Diocese of Virginia. He has served on the diocesan standing committee and executive board, and as a deputy to the General Convention. Jones's consecration is scheduled for June 24 in Washington National Cathedral, pending consent by a majority of diocesan standing committees and bishops.

## Correction

In the January 19, 1995, issue of the *Episcopal News Service* (story #95004, "New secretary general for Anglican Communion welcomed"), the Rev. Canon John L. Peterson was misidentified as the former dean of St. George's *Cathedral* in Jerusalem. Peterson is former dean of St. George's *College* in Jerusalem. The dean of St. George's *Cathedral* in Jerusalem is the Very Rev. John Tidy. We apologize for any confusion.



# news features

95050

## AIDS painting at Cape Town cathedral sparks controversy

by James H. Thrall

(ENS) The idea, thought painter W. Maxwell Lawton, was as old as Isaiah and reinforced by the New Testament. But when he linked the ancient image of the "suffering Christ" or Christ as the "man of sorrows" with the modern plight of persons living with AIDS, the resulting painting touched off a furor.

Lawton, who has AIDS, painted the image during a visit to South Africa as artist-in-residence at St. George's Anglican Cathedral in the Diocese of Cape Town.

Critics charged that the picture, which shows Christ covered with lesions and hooked to intravenous and oxygen tubes, was blasphemous. Some threatened to destroy it. Others, including Archbishop Desmond Tutu of the Province of Southern Africa and the local leaders of other denominations, defended the painting as both effective and theologically correct.

Tutu said the painting challenged people to think about their faith and their conception of Jesus, reported John Allen, his media liaison officer. "He feels that victims of AIDS should be welcomed into the church and not isolated and excluded," he said.

A graduate student at Wesley Theological Seminary in Washington D.C., Lawton was a guest of Wola Nani, an AIDS-support organization associated with St. George's Cathedral, and sponsored as well by the Episcopal Caring Response to AIDS in the Diocese of Washington, a companion diocese with Cape Town.

### An icon of their own

"People with AIDS need to have an icon of their own," said Lawton.

"They need to know it's OK to live with AIDS, that it's not necessarily a death threat. For a lot of people with AIDS, they need hope."

Lawton admitted that his image "does push some buttons," but said he didn't expect the response to be quite so dramatic. "It really woke some people up," he said. "I certainly don't apologize for the painting," he added, comparing his work to the words of a "prophet in the Old Testament that would shock people into a righteous response."

Those who "see AIDS as God's judgement on people" react negatively, he said. For them, "certainly God isn't going to be included in the plague," he said. "They don't want to see God portrayed as an IV-drug user or as homosexual or as whatever."

When he displayed an earlier version of the painting at churches and a seminary in the Washington, D.C. area, the most positive reactions came from "theologians and ministers who understand the image of the suffering servant," he said. At least one Episcopal church, however, "several people got into verbal arguments over the painting."

--James H. Thrall is deputy director of news and information for the Episcopal Church.

95051

## **Episcopal and Roman Catholic priests run away with the circus**

by Marj Schlaeppi

(ENS) The Rev. Dr. David J. Terault has found a way to run away with the circus while continuing to serve as an Episcopal parish priest. The advisor for lay ministries of Bruton Parish Church in Colonial Williamsburg, Terault is also a chaplain to the Ringling Brothers and Barnum and Bailey Circus. Father David, as he is known on the show, came to Cleveland and Gund Arena when the circus was in town last fall.

Also on the circus scene in Cleveland was the Rev. Jerry Hogan, a parish priest in the Catholic Archdiocese of Boston. Together they serve as chaplains to the circus community.

Tetrault and Hogan are close friends who regularly communicate with one another by phone regarding their unique traveling and performing parish,

but they expressed delight at being together in person during the Cleveland shows.

### **Role feeds fascination with circus**

Both confess to life-long fascination with the circus, and both have known circus performers for many years. It took a crisis, however, to lead to their present, more formalized roles. In January, 1994, a train wreck of the circus train just outside Lakeland, Florida, left two performers dead and almost 90 without their circus home. (The circus train usually houses the performers and their families while the show is on the road.) Both Tetrault and Hogan were invited to Florida to be part of a team that assisted survivors. "This is a close-knit community, and people were hurting a lot," Tetrault explained.

"I made a lot of friends on the show," Tetrault continued, "so I asked my bishop to appoint me to a more steady pastoral relationship there. Then I asked Bruton Parish for some time and money to support and pursue this dream of a lifetime. They all agreed."

A campus minister, Hogan was appointed to the circus chaplain position by the U.S. Catholic Conference.

What is life like in a circus? Tetrault said many people equate circus performers with carnival people, but they are actually very different, he explained. "In a carnival, everyone is competing for the money of those who come on to the carnival grounds. It's everyone for himself. But at a circus, the audience is there. Performers are not interested in tempting you. Each person and act is working to give the best performance possible."

The performers are dependent upon a great many others who provide support, according to Tetrault. Everyone must do his or her job well to make it all work. The performers keep in the best possible physical condition. "They hone their skills," he said. "For example, a performer might consider 'What are the possible things I can do on a high wire?' It opens the imagination, requires discipline. It becomes an art form."

### **Circus rituals**

"These are ritual people," Hogan added. "They know the value of light and color. They are focused people--always working to improve. The kids are very mature. They are with their parents all the time, so they get immediate feedback. They quickly learn the trade and help on the show at a young age."

A teacher travels with the show. "The children test well above average in reading and their geography skills are excellent. They learn more quickly than the average students," stated their teacher, Miss Bonnie.

There are actually two traveling Ringling Brothers and Barnum and Bailey circuses--the blue unit and the red unit. "We call ourselves the black unit," Tetrault said. "Everyone on the floor during the performance is in costume, so we wear our priestly clothing during the show." This was quite a change from the casual clothing and baseball cap worn by Hogan. Tetrault was more formally dressed because he knew about the interview, but he said he usually dressed less formally between shows.

What do chaplains do? "We provide the sacramental aspects--the Eucharist, the weddings," Hogan explained. "We are the community's listeners, healers and ritual makers."

#### **The small-town life of a circus**

"Life in a circus is like living in a small town with no way to get out of it," according to Tetrault. "They travel on their own private train which carries wild cats, an elephant herd, equipment, living quarters and 350 performers, support staff, and family members. There is not much privacy. You constantly overhear stuff. Not a lot of quiet space. The chaplain's job is to listen."

Do circus people confide in them? "From the moment we arrive," Hogan affirms. "They see us both at different times and treat us similarly. They are very supportive."

If the circus is a small town, it is a diverse small town with people from all over the world. There are the Russian Cossacks bareback riding their trained ponies, the Chinese acrobatic team, the French, Mexicans, and other nationalities.

"Some are Eastern Orthodox Christians, some Buddhist, and some are atheists. We serve them all," Hogan stated. "We are the church building. This is our little cathedral. The music is state of the art."

These unique priests could hardly keep from displaying their fun-loving side. After sharing several hours with this reporter behind the scenes at the circus, they went off happily together to explore the empty new baseball park nearby.

**--Marj Schlaeppi is a free-lance writer who is a frequent contributor to *Church Life* of the Diocese of Ohio. This article is reprinted with permission from *Church Life*.**

95052

## Religious faith seen as key in conference's discussion of ethics

By Jack Reak

(ENS) Public policy debates need the perspective--and especially the ethical input--of religious faith. Episcopal speakers asserted at a symposium on "Personal and Public Ethics" at Kanuga Conference Center, February 21-24.

Noting that he became a Christian 15 years ago, *New Republic* senior editor Fred Barnes said that he wondered at the time whether accepting this ethical code would diminish his effectiveness as a journalist.

"One of my great discoveries was that it was a great advantage," he said. "You are better equipped to meet temptations. You are armored. You understand the human heart better."

As a Christian, he said, a person is sensitive to the ways actions might hurt people. Young Christian journalists should go into the secular world, he argued, because that is where they are needed. Asked about the growing political involvement of religious organizations, he responded: "My complaint about the religious right is that it isn't Christian enough."

Barnes and other Episcopalians Stephen Carter of Yale University, Internal Revenue Commissioner Margaret Milner Richardson, and L.M. "Bud" Baker, Jr., president and chief executive officer of Wachovia Corporation, a financial institution, were among the featured speakers at the seventh symposium in the Bowen Conference series. Endowed in 1989 by Mr. and Mrs. Buford Bowen, the Bowen Conference annually addresses the subject of Christian commitment.

Richardson emphasized the need for ethical conduct and adherence to a formal code of behavior in the IRS, an "agency of government that perhaps touches more people than any other." In a tax system based on voluntary self-declaration, people must have confidence in the system for it to work, she said. A departmental training video and discussion guide that she demonstrated illustrated some of the complexity of the ethical issues facing the IRS's 115,000 employees as they handle confidential information.

### Faith in the public arena

Carter, author of *Culture of Disbelief*, continued the thesis that he began in that book by arguing that the separation of church and state means that the law should not prevent religious people from pursuing their faith through political involvement.

It has become accepted, Carter said, that religious people in the public debate must leave their religion behind if they are to appear reasonable, yet every act of government imposes someone's moral understanding on someone else. He reminded the audience of Martin Luther King's proclamation: "We need to march on the ballot box until we elect a Congress that does not fear to walk humbly with God." And as recently as 20 years ago, he observed, no one thought it peculiar that religious people would lobby to affect our laws.

The Rev. William Willimon, Duke University Chapel dean and much-published author, opened the symposium by noting that the Constitution of the United States subordinates religion to the public good as a way to protect people from religion. Still, he said, Christians have no business distinguishing between a private and a public morality. He compared today's religious activism in expression, if not emphasis, to "the Episcopal Church in the 1960s and my own Methodist Church in the '50s."

Speaking on the subject of medical ethics, the Rev. Marsha D.M. Fowler proposed that the current state of the health care system is symptomatic of a "neglect of suffering." A Presbyterian minister who is also a registered nurse and professor in the Graduate School of Theology and the School of Nursing at Azusa Pacific University, she added that "science and technology, originally intended to dull the edges of suffering, is now sometimes used in such a way as to induce suffering."

### **Principles of conduct**

Worldwide change has brought times when "even good leaders have trouble knowing what to do," noted bank president L.M. "Bud" Baker, Jr.

"The ethical lapse that in the end hurts America most is the failure of society at home and at work to expect high values and insist on strong principles of conduct," he said. At the same time, he does not "succumb to the dark view of America portrayed by those who cheat, lie and follow short cuts on ethical paths," he said.

"I do not believe that most corporate leaders are bad. I have known too many good ones," Baker said. "I believe that most of our children will turn out OK if we can, just for a moment, pause to help them."

**--Jack Reak is historian for Kanuga Conference Center, and a member of Kanuga's program committee.**

95053

## **Remarks of the Presiding Bishop Special meeting of the House of Bishops at Kanuga, Session on the presentment**

I will begin this afternoon by outlining the canonical process that was set in motion when ten bishops determined to make a presentment against the Bishop of Iowa, retired. It is very important that everyone has an accurate understanding of its requirements and provisions.

I received that presentment at the end of January, and since then have rigorously followed the process set forth in canons, as is my responsibility. Canons stipulate that after receiving a presentment I send it to the bishop against whom the charges are made, asking the bishop to submit to me in three month's time an answer to the presentment and a brief in support of that answer. After receiving the answer and brief, I send copies of all papers submitted by each side to every member of the House of Bishops entitled to vote. Bishops are to vote individually as to whether they consent to the prosecution of this matter. If one-fourth of all voting members of the House submit their consents within three months, the matter proceeds to the Court for the Trial of a Bishop, which includes nine bishops, already elected by the House of Bishops. In due course, that court would organize itself, select a president, and deal with the question of whether any members should be excused on the grounds of ill health or some conflict of interest. Any resulting vacancy is to be filled by the remaining members. The court would appoint one or more legal advisors to assist it, meet with the parties, and set a schedule for the hearing of evidence and reception of briefs and arguments. A decision would be rendered by majority vote, and a sentence of admonition, suspension, or deposition would be set if the decision were in favor of the presenters.

In a case such as this, either side would ordinarily have the right of appeal to the Court of Review, which at this time is composed of nine other bishops already elected by the House of Bishops. Procedures similar to those in the trial court would be followed. If the Court of Review made a decision in favor of the presenters, and set a sentence, no such sentence could be imposed unless the court's finding were then approved by a vote of two-thirds of all the bishops canonically assembled at a meeting of the House and entitled to vote.

That is the process. Now, I believe I am called to move into a different mode, and to speak to you from my heart. My call to serve this

church as presiding bishop has given me a particular responsibility, and also, thank God, I believe, the grace to fulfill it. After much thought and prayer, I am convinced sharing what is on my heart is, for me, the only faithful course.

I believe it is my responsibility to name what I see from the perspective of my office. I pray God that I will always do so in faithfulness. I realize that sharing with you my perspectives, hopes, visions makes me vulnerable. I take that risk because I understand it to be part of my vocation.

Because many here are relatively new bishops, I want to put what follows in the context of where we have been as a House, and where we have worked to move. We are following a difficult path and we need to keep looking back, following the thread.

At the Phoenix General Convention in 1991 we recognized ourselves as a group so conflicted around some of the difficult issues before us that our ability to offer fruitful and effective episcopal leadership in **any** area was seriously impaired. By the grace of God, having recognized this painful truth about ourselves, we were determined to begin to live in a new way, such that we could serve the church, and our Lord. We were determined to build a new community of relationships. Or, rather, following on what Martin spoke of this morning, we set out to discover the community already given us by God.

At our first meeting here at Kanuga, in March, 1992, Arthur Vogel gave us a great gift by helping us establish a framework for our efforts. A paper based on Arthur's remarks has been sent to new bishops prior to each subsequent meeting of the House, including this one. I want to quote from Art's paper.

"...[E]verything Christian has a communal dimension. Still another way of designating the church is to understand it as a faith community. As a faith community, the church's faith is that of the community; the faith belongs to the community--it is the community's faith. Because the faith is of the community, the only way the faith can be discerned is communally--dialogically within the community. Here we can understand the truth of the contention that schism is worse than heresy. Why? Because schism is isolation; it withdraws from, and cuts one off from, the means of discerning Christian truth."

My brothers and sisters, our community of bishops was well embarked on **another** process before we began the canonical route mandated by the presentment. We were in the process of discerning Christian truth. Discernment is not a tidy process. An encounter with the living God is not likely to follow a formula. Our work at dialogue together has been quite messy, and frequently frustrating. It has been neither orderly nor methodical, rather it, and we, have lurched along in a way that showed we knew we didn't

have all the answers. Indeed, we were struggling to find the right questions. We have been engaged in a dialogical process, as Arthur speaks of -- a community process. We have been living in our *koinonia* and developing our *torah*. We have tried to be obedient, faithful.

We have come a long way down that difficult path since Phoenix. Our work in Indianapolis reflected our progress. This House is not what it was in 1991. We are not now who we were then. We are appropriating a new understanding of our faith community, and the leadership we have been able to give to the church, both individually and collectively, is a further reflection of who we have become.

Of course, this is not the whole story. It is no surprise that some of us have been more comfortable with this journey than others. This is inevitable, and not a bad thing.

Further, this House has been sorely tested by the nature of some of what we have had to deal with. I am grateful for the well of patience that allows this church to continue to struggle about the ministry of ordained women after two decades of experiencing the gifts of their ministry among us. We continue to struggle, because that is the better face of who we are.

Like our society, like all of the churches, this church has experienced, and continues to experience, deep and agonizing tension around questions concerning physical intimacy, sexuality, and our natures as sexual beings. We are confused. Our confusion is not a mark of faithlessness. It means that we have been learning some things over all our history as created beings, and, over the last years, the learning curve has gotten very high. God is not dead.

In the midst of our confusion, the spaces between us fill with meanness, acrimony. For the most part, I do not believe that is the case within the life of this House. I thank God for that.

The spaces between us also fill with anger, holy anger, and the energy of firmly held convictions. That certainly *is* the case within the life of this House. And it is not a bad thing, as long as we are conscious, and responsible for what we do with our anger, and our energy.

I want to say something simple here, and also profoundly complicated. Some believe that the answers to the questions we have about sexuality and physical intimacy are immediately obvious from scripture, and therefore, why continue debating what God has made plain? If everyone believed this, our troubles would be over. But everyone does not believe this. I think we have made progress in our acceptance of the fact that it is possible for faithful Christians to take equally seriously the authority of scripture, and to disagree about the interpretation. Because of this, struggle is unavoidable.

Our present situation, with regard to the presentment, is not a complete

surprise. Differences of opinion, discord, divisions **are** inevitable in a church such as ours -- where diversity is not only tolerated but honored.

However...if we really want to learn from one another in instances where we have different insights and perceptions, if we really believe that we are meant to discern how God is calling us, if we believe that, then we are compelled to follow a course that is going to help us enter each other's truths. We are compelled to follow a course that is going to help each of us see the piece of the truth that someone else has been given. And that means every last one of us. Every last one of us has something to learn from the community. Those who chose to make presentments, or not to make presentments. Those who chose to ordain, or not ordain persons as priests. No one has the whole truth and we all have a lot to learn.

As Martin said this morning, we don't make the community and we can't destroy it. God has given it to us. We are all learning what it is, and discovering its gifts.

My sisters and brothers, this presentment is not the way to go deeper into the truths of one another. My sense of this has nothing to do with the validity of the presentment. And let me be very clear about that. I am not speaking to the specifics of this presentment of Walter Righter. That specific presentment is only the occasion for this conversation and not the subject.

Further, nothing that I am saying to you this afternoon reflects in any way on the integrity, the good faith, or the motives of the presenters. Regardless of its merits, its worth, and what might or might not be found by invoking the legal process, this presentment will not solve anything. It will resolve nothing. Yes, we hunger for resolution, for clarity, but I think we have to stay hungry, as we are always hungry for the word of God. This presentment can only disrupt us and divert us from the path we are on. Yes, it is a difficult path, but it is faithful, and productive. God is with us, and I do not expect God to fail.

It has been said that, through a presentment, we might call one another to account, and that this is a worthy objective. However, let us take an accounting of the cost of so doing. It is an enormous cost, as yet unmeasured, in dollars, in energy, and in good will and patience on the part of faithful persons around the church who want to be about the business of ministering to children at risk, of feeding the hungry, of finding homes for the homeless, of being the hands and feet of the cosmic Christ on earth. I pray God we will never be required to pay what this could cost us as a church, not only for now but into the time of the next Presiding Bishop. I pray we will never be required to experience one presentment, and then another, and another. I pray we will not be required to see presentments -- as we already hear will come --

come to those who will not permit the ministry of ordained women in their dioceses. Surely, there would be twenty five percent of our number who would approve of a trial going forward of those bishops, first one, and then another, and another. Yes, we could let our canonical machinery roll forward undisturbed. We could do all of this, but what a price. I suspect we are the ones who would be rolled over, we and our church. Would this help us better know how God calls us? Would we find consensus? Would we better understand anything? What would we achieve? I feel certain, the answer is no and no, and no and nothing.

My dear brothers and sisters, it is my deepest conviction that we need to be asking what we can do to restore all people to unity with God and each other in Christ. When we honestly answer this question, I think we can see that the path of the presentment does not lead us to our goal. It is not a path of reconciliation. It is not a path of discernment.

I want to stress again that making judgements on the motives, the integrity, the faithfulness of one another would not serve us well. It would not reflect the Kingdom, or our understanding of the power of God's love to transform us. This is the power that helps us to do more than endure: this is the power that transforms. This is the power that allows us to recognize our divisions, our disagreements, and to know that we don't stop with them. We transcend them. This is not a debating society or a court of law. This is a community of God's people. We have another way. To that way I commend you.

The filing of this presentment, should we be able together to find a better way, we may one day look at as a gift to this House, though a painful gift it has been: for Walter, for the presenters, and the rest of us as well. Through this reality we are reminded, at the beginning of these 40 days of Lent, what transformation is all about. We are now given an opportunity to stop, to mark, to measure where we are, to listen to the pain of one another that cries out for transformation, and to ask how God would have us move forward.

When it is my turn to vote, I cannot, and will not consent to this presentment. And I pray this House will realize that this is not the way. I urge you, I urge all of us: Let us not allow ourselves to be less than we are, less than we are called to be. Let us put ourselves in God's hands, and ask for transformation. We can do no more. We must do no less.

Thank you for hearing me out.

**The Most Rev. Edmond Browning  
Presiding bishop and primate**

March 3, 1995

95054

## Jerusalem: City of Peace

*Pray for the Peace of Jerusalem! Ps. 122:6*

Jerusalem, sacred to Jews, Christians and Muslims, is the spiritual heritage of all the children of Abraham, and all believers share the longing for the time when nations find it truly the City of Peace.

The story of Jerusalem is a tragic one, and in the web of history members of the three faiths are not innocent of one another's blood. Today, however, we stand at a special point in history where the future of Jerusalem is open to peaceful negotiation. The three communities of faith must have a part in those deliberations.

Mr. President, we appeal to you as representative leaders of Christian communions and organizations in the United States with strong ties to the Middle East. We ask that in its role as facilitator to the Middle East peace process, the United States government place the question of Jerusalem higher on its agenda.

Above all, we ask that the administration use its influence to prevent this vital issue from being settled by force of events or the creation of facts on the ground. We fear that if issues centering on Jerusalem are not dealt with openly and directly by all affected parties, they have the potential to derail the peace process.

At the same time, we believe that making Jerusalem a subject for open negotiation between Israelis and Palestinians is essential for reaching an accord on the question of Jerusalem. Representatives of the three Abrahamic religions must also have a role in shaping the ultimate resolution of issues affecting historic Jerusalem and the commitment of the international community to guaranteeing the living presence of the three religious communities in the Holy City.

We come to you because developments on the ground in the Jerusalem area leave less and less for negotiation in the last phase of the peace process:

- In contravention of international law, more and more land is taken out of Palestinian hands and placed under Israeli control by annexation, expropriation, and private purchases, often coercive or of questionable legality;
- Israeli planning for "Greater Jerusalem" is an open secret; and
- Israel's assertion that Jerusalem will remain the "eternal and undivided

capital of Israel" is widely interpreted as a claim of exclusive Israeli sovereignty over the city that preempts genuine negotiation.

We are concerned:

- that the Administration is backing away from the long-term United States policy that East Jerusalem is subject to UN Security Council Resolution 242 regarding territories occupied by Israeli armed forces in 1967;
- that the Administration is failing to recognize and support Palestinian rights and interests in Jerusalem;
- that the Administration is not using its considerable influence to halt Israeli construction in East Jerusalem and continued expansion into Palestinian areas.

It is our conviction, Mr. President, that a resolution of the question of Jerusalem has the potential for advancing cooperation between the three Abrahamic faiths or sowing the seeds of new religious conflicts between Muslims, Jews and Christians. The future of Jerusalem must not be preempted by the actions of any one party. Only a negotiated agreement that respects the human and political rights of Palestinians and Israelis as well as the three religious communities can lead to a lasting peace. The goal of "a warm peace" between Israel and its Arab neighbors can only be achieved in the context of a shared city where the interests of all parties are respected.

In view of the deteriorating conditions on the ground and the central importance of this issue to the peace process, we urge you to use your good offices to see that the negotiators take up the question of Jerusalem as soon as possible and that the position of the United States fully reflects the concerns expressed in this statement.

**Cardinal William H. Keeler, President, National Council of Catholic Bishops**

**Very Rev. Gerald L. Brown, S.S., President, Roman Catholic Conference of Major Superiors of Men's Institutes**

**The Most Rev. Edmond L. Browning, Presiding Bishop and Primate, The Episcopal Church**

**The Rev. Herbert W. Chilstrom, Bishop, Evangelical Lutheran Church in America**

**Kara Newell, Executive Director, American Friends Service Committee  
Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America**

**Metropolitan Philip Saliba, Antiochian Orthodox Christian Archdiocese of North America**

**Robert Seiple, President, World Vision**



# reviews and resources

95055

### Television portrait of Mary Magdalene to air

Noted Episcopal religious educator Verna Dozier will be featured in a program about Mary Magdalene as part of the *Intimate Portraits* series on the Lifetime Channel, at 10 p.m., Palm Sunday (April 9). The hour-long program features interviews with a variety of women about their experience of the story of Mary Magdalene. Among the program's highlights is the discussion of stained glass window commissioned by Phyllis Bennett for St. Mark's Episcopal Church, Capitol Hill in Washington D.C., and an interview with the window's creator, artist Brenda Belfield.

### Environmental resource list available

An environmental resource list is now available from the Peace and Justice ministries office of the Episcopal Church Center. The list includes *One God, One Family, One Earth: Responding to the Gifts of God's Creation*, a six-session environmental stewardship educational curriculum, as well as other information about the church's role in environmental stewardship and ideas for expanding that role. The list explains how to order the different resources, many of which are free. For a copy of the list, write to Peace and Justice Ministries, Episcopal Church Center, 815 Second Avenue, New York, NY 10017, or call 1-800-334-7626 ext. 5204, or fax a request to 212-490-6684.

### Fifth annual *Solo Flight at Kanuga* announced

*Solo Flight at Kanuga*, a national conference for single adults, will hold its fifth conference on Labor Day weekend, September 1-4, at Kanuga Conference Center near Hendersonville, North Carolina. The conference theme will be "Flying Solo and Making the Most of Every Lifetime." According to conference organizer Dr. Kay Collier Slone, the keynote speaker will be the Rev. Dr. Wilhemenia (Toni) Sarai-Clark, an Episcopal deacon and academic dean. Sarai-Clark's career in higher education includes work in ethnology and ethnic dance. Other staff members will include the Rev. Bruce Stewart, a musician with the Center for Liturgy and the Arts, and author

Harold Ivan Smith. For further information, send a postcard with name and address to Solo Flight Conferences, Box 610, Lexington, KY, 40586.

### **Policy for Action V available**

*Policy for Action V: The Social Policies of the Episcopal Church*, a free brochure that summarizes many social policies approved by the General Conventions of 1991 and 1994, is now available. In his introduction, Presiding Bishop Edmond Browning said that "the social policies are active forces in carrying out the church's mission. It is through the enactment of these resolutions that the church speaks, and it is through the collective actions of its members that these policies are implemented." To order call Episcopal Parish Services at (800) 903-5544.

### **Photos available in this issue of ENS are:**

1. Gay couple fasts at Seattle cathedral to protest church's stand on unions (95041)
2. National church leaders look at ministry in Diocese of Nevada (95042)
3. Episcopal Urban Caucus blasts Contract With America at annual meeting (95044)
4. Controversial painting shows Christ with AIDS (95050)
5. Priests live out dream in ministry with circus (95051)
6. Personal and public ethics theme of Kanuga conference (95052)

**Tentative mailing dates for future ENS releases are April 6 and April 20.**

